Must Remain in
Transcription Room

M 2386

Monday, April 1, 1974

Land

Evening

MR. NYLAND: Good Bill. Already going? It makes a shorter meeting. (Laughter)

So, this is another of those dark meetings, Uh? Alright, it will be the last one again for a little while. I will come back as long as you let me...yah then that takes the responsibility away from me.

There are a few things before we start talk about Work. Uh, you all know that there are lectures now at the book store, for the next - I don't know how long - that every Wednesday; it has to have support from the Group. If you possibly can, keep it in mind and also if you have friends in Sebastopol encourage them to go. We want publicity out of this; it's not that we feel so educationally inclined that people should know about astrology or particulary in connection with a birth horoscope, or conception or things of that kind. It's necessary that we sell books. And so, we will utilize it and also in the beginning bar-- before introducing the speaker, we will make a little pitch for the bookstore itself, and then mention that this is part of the Land act-

ivity, so that they start to get in their mind that we exist and that the Land has a very definite meaning and that there is no reason why we should hide, that we should learn to stand on our own feet and that gradually there will be a certain recognition which I think we at the present time deserve.

I think we are on the right road. There will be dissension every once and a while. That cannot be helped, because it also happens in ordinary life and it is quite an unconscious phenomenon. If it does happen in ordinary life and you don't like it, you go away. When it happens in a group you are a little bit more bound, and you don't want to leave, and you cannot get rid of each other that easily. So if we see these kind of things happen, I mean by that sometimes a little loss of interest in Gurdjieff or in Work, it is quite logical that some people will say, "well maybe I ought to go and listen to some one else." Of course they can go, they are quite welcome to go; they are also welcome to stay, provided they wish to Work. And it is with that in mind that I, at ~~this~~ the time, choose to separate Group I into two groups and this now you might say is an extended Monday evening. I have a very definite reason for doing it and after a little while we will see what kind of results we can obtain. And by the way, I do like your Monday meetings, it's a very good opportunity for several of you really to speak up, and to talk about Work. And again such a Monday evening can become a clearing house; that is for people you feel are entitled to be invited, when they show enough interest. And whatever is connected with that we will talk about it a little later.

I just want to mention another thing in connection with ordinary organization and by the way, I have with me an little article that was written up about the school we have in Warwick. I will leave it

here for those who would like to read it and I will ask Harry to return it to me afterwards. It's interesting because in that we have certain kind of simplicit, uh, publicity which I'm aiming at. Because we have lived now long enough, either at the Barn or here, to be able to stand on our own feet and to defend Gurdjieff, and not to be ashamed, particulary in these days when it is necessary of a certain energy crisis, there is also a crisis in spiritual life. And we have definitely something to offer. It is not just words; it is not just a nice little mutual admiration society; it is not the kind of a seminar, or where one can talk at random and let oneself go. We talk about something completely different and something quite definite, something that is of help and that can give one hope because that is what we lack, many times. That there ~~are~~ are too many problems that you cannot solve, and you become discouraged. Gurdjieff and the ideas of Objectivity give you encouragement, that gives you a reason why you should live and why in this life there is a possibility of accomplishing something for your own growth which then will help you to understand the meaning and the reason why you have been born and why you happen to exist on this Earth and all the different ramifications which are connected with that kind of philosophy and psychology, insight into human nature and perhaps even explaining conditions of unconsciousness. For that reason I think that if there is a little bit more talk about it, it would be greatly helped.

We will recorganize the office a little because I would like the office to become more and more a central point of general information regarding esoteric knowledge and that what happens particularly here in California is all different little bits of sects and people and gurus who talk about something that is important

to them, that we know what is being talked about and of course including those who happen to talk about Gurdjieff. I think we owe it... to Gurdjieff...to remain exact and to say exactly what is meant by Work and explain it and have a chance actually then when we have information which we want to collect. Because you see that office is a place where there is pure office work in regard to the Group itself regarding tapes and cassettes which are available and which are loaned out-about which I want to say one thing: that if you do borrow they have to be returned within a reasonable time and that you don't lose them. Also, correspondence which we gradually get from different people who have no group but still are interested in Gurdjieff because of reading and who quite definitely need information. Also as you know, the office is central point for contact with smaller groups which are here in the surrounding somewhere, like Chico, or like Medford, or maybe Los Angeles. I would like very much to expand that and not be dependent only on Santa Rosa and on Berkeley. We have to make teachers. We have to make people who can speak up in a simple language. Knowledgeable. In order to reach that kind of a state it may not be possible immediately to attend a meeting and have a ready made answer, well thought out; for that, if there is a correspondance and you have to answer a letter, you can think about it and take your time; there is perhaps not such a hurry even in answering it. There is another little class of answering tapes, in which you also can take your time when you dictate an answer; then at least you have a chance to formulate for yourself what you want to say. When you are confronted with a meeting and there is a question which you don't know about and you just hear, something in you, in your mind, has to be ready made - formulated well enough - and there are different reasons why it is difficult really to talk,

almost I would say 'à l'improviste'; even if it has to do with Work, it may not be possible for many of us to have ready made answers which then can come out in a nice formulation and a logical building up of certain thought - forms ...but one can learn it.

And you are going now in my opinion through a period of education regarding Work itself, the ability of being able to talk about it, to stand on your own feet and as I said "not to be ashamed of it" and that I hope that gradually out of this group, several of the people will be able to make a contact with the outside world in whatever way it now may be, so that gradually we can increase the number of smaller groups. For instance, what has happened to Palo Alto, why don't we have anything in the neighborhood of Stanford; why is Los Angeles so small; why isn't there a possibility of reviving Big Sur, even with Esalen Institute there, you remember we had some group there - we even had a couple of meetings in Monterey - so I don't see any reason why it is not possible for some of us to go out and have, you might call it, "an open lecture", just a discussion, about Gurdjieff.

I know what I am talking about; I also know it is very difficult and because of that it will take some time before you will be able. But it has to be understood that such a necessity exists, and that if you want to do it, if you want to devote a certain amount of time and energy of your own for that kind of a purpose, you will profit greatly in doing it and it will help you in wishing to Work more on yourself because nothing is so educational as to find out that you don't know what you are talking about. And that's a very difficult thing to understand because most cases you think you know. When it comes down to it and you have to explain and you have to meet different questions from different people, from different realms of so-called "science" or philosophical thought, you have to have something that

you can put against it, even including the necessity of using the jargon of such little bits of knowledge which exist and to be able to compare it with what is the meaning of Objectivity and then also to be able to explain it sufficiently.

You're making good attempts in Santa Rosa - also in Berkely - but you are not there at all, as yet. You must know that. You are not attracting as yet people from Santa Rosa, not enough, and what ever you have attracted so far is not of such a good caliber. I do not know why. Of course we have printed a few things and we make a little bit more of that kind of distribution of cards so that people can be advised of the Group. But you see that's only a very small part be cause when you have a meeting and such people come, you would like them to come back and if you don't answer in such a first meeting sufficiently for them to keep their enthusiasm, they won't come back. Of course, that is a fact with any kind of an organization which has to grow, but that is why I say it, because I think the accent should be placed on the wish to disseminate information; really to do it, in the first place for the sake of the ideas themselves, because they are worthwhile, but also for the sake of yourself when you try and you make then an attempt to formulate under difficult circumstances, you will really find out what attempt you must make in order to clarify for yourself what is the meaning of these ideas. There is enough help available; there are a sufficient number of tapes which are sometimes perhaps a little bit more down to earth than ALL AND EVERYTHING although I believe that ALL AND EVERYTHING is really a kind of a book that you can keep on reading and reading and return to many times; and each time, mostly likely, be very much surprised about what is in this book that you so-called have read already three times, and

still you don't remember it.

All that I hope is in the future the office will help you in order to see what demands you can make on information which exists there and which we will gradually put on cards and in filing cases and things of that kind, so that that will start to function. That particular function is quite different from making abstracts, resumés, or even transcriptions; that is something that is of course to be done by a variety of people who want to do it on a volunteer basis. And you can get a cassette; you take it home, you do it when you can, you must do it at home, you must do it in a surrounding where you are not disturbed, when you really have the time to listen to it. And it is to some extent a work of love, of caring for wishing to do it. You will profit in doing it; it will be also profitable for those who afterwards can have such a transcription to read. We will try to take care of disseminating such material. I've mentioned it before and for me this year is the year of "Fire Fly". I want to get somewhere with it. It is a little bit like a legacy that I think could be usefull in the future, and so transcriptions will help a great deal. And if you can, we have now a few series here on the West Coast. I would like to get them finished. George is in charge of that as you know. I would like to see if we can not reach some results. The same principle applies to Warwick and I assure you we are busy.

When I come back from Texas I will have a series of four meetings in New York, on the Tuesday. I want to do that one after the other so that if, in a certain meeting, certain tasks are given, that the following week I can follow up on it and ask them what they have done. I also want to use those meetings for establishing a good group in New York, where new people can come. The same problem as you have here with your own groups: new people must come. They will have to fill in sometimes certain empty places where people have been and have

left. I say that's in the nature of it. You cannot expect people to stay for ever and ever at the Land or on the Land, or even remain interested for ever and ever, or want to stay at the Barn all their life. They come and they go...and they must, because after sufficiently being exposed to the ideas and in the presence of others having tried to put to practice what they then seem to know, that it becomes an understanding which they are quite sure then that they do know for sure because it is part of them.

So I see this coming year in that light - it means cooperation; it means working together; it means a wish for understanding each other. That is why we have a Monday evening and we have a Thursday evening, to learn to understand each other, to learn what we mean by having Worked and to become explicit about the attempts you have made regarding Work, and getting away more and more from the negative statements of that you cannot Work, so that after some time in those meetings you should only talk about the positive side of having reached something that in a very general way can be called 'knowledge of yourself', and that kind of knowledge being really truthful, so that there is no further argument about it as far as you are concerned; that you, for yourself, reach your truth. It is not an absolute truth. When I pray to God I don't see God in totality. There is no absolutism connected with it because there are certain concepts that belong to God, as a deity, which I possibly cannot understand at all - we talk about it, and it is nice every once in a while to indicate that you happen to know the word Infinity but that does not know that there is any particular reasoning or any particular kind of conscientiousness regarding that word. And so, there are other concepts that also belong to God; and when I now pray I only will be in contact with a certain very small part of God himself, which part can then correspond to something that is within me, and not knowing

anything about Infinity or about Omnipresence, I may understand a little bit about a good nature or a kindness on the part of God; a benevolence sometimes; or sometimes a strictness; or sometimes the necessity of continuing to Work; or sometimes understanding what is meant by time eating us up. And a variety of different concepts, which at such a time, I say again, "when I pray", I will be in contact with that phase of God, and that I will understand. For me it is a relative question of the wisdom of God; that is, that what I call wisdom is relatively small - it surely is not total. And so when I talk about truth, it is a relative question of a little section of the totality of absolute truth; but for me, seen from my standpoint, it is all I can concieve of, all that I can use and all that I can digest. And then for that period of time this truth becomes my master because I know that when that exists there is no further questioning. I act then in accordance with that kind of truth in my life.

And so, you must see each other all representing a very small section of a little bit of a group belonging to humanity. Of course, it's idiotic even to look at it that way, because who are we? A very small segment of a group of friends who try to put into their life something that is important to them and about which they only have this kind of relativity and no absolutism in any sense of the word, because they themselves - all of us - are unconscious and this question of being absolute belongs to the higher regions of understanding, close to the Sun Absolute. If we know that, and we can understand it of each other, then the ~~expection~~ expectation you may have about each other is of course understood to be limited. But in that sense also quite truthful for the necessity of establishing a relationship. And I come back again to what I said the last time that I was here: these relationships between people, this wish to communicate and to understand each other by knowing what someone else is either doing or thinking or feeling

and wishing to communicate so that then it might be possible in a relationship to establish a certain form of conditions which are conducive for the other person because he is my friend and I care for him and sometimes I say even "I love him" and this is what you have to learn because it is a long road to learn how to share and how to care for each other and obviously in order to be able to give that kind, that what is useful to someone else, it has to be proven for yourself, that that what you wish to give has been useful for yourself and this will encourage you again and again to wish to Work and to understand more of yourself in order, perhaps when you can, to be able to give it to someone else.

The result of all this would be an aliveness in a group; a wish to be sincere and at the same time a wish to remain very simple; at times, even the contact of a group with that what is of a higher level, which at times, even, at such a time, you may wish to have contact with, will encourage you to be humble. Because that is on the one side of a group there is God and Infinity; on the other side of the group is the Earth. And we are in between and we try to make a relationship between the two so that we ourselves as persons are in the relation itself and in contact with both - the unconscious states and the conscious states - and profiting by what ever we can extract from the unconscious and utilization of such energy in a form of conversion to prepare that energy for the possibility of living at a higher level.

You see, I hope that logically, that you will grow, but you will not grow unless you make attempts; if you don't do that, after some time you will remain nice little people, but still too much engaged

in your own life; if you don't know how to share, you will never make any kind of a kingdom. And if Gurdjieff could become your king, he would ask of you as a group being his subjects - provided you admit that you could become a subject of activity and objectivity and a wish to grow up - he would ask you, what have you done with the talent that I have given in ALL AND EVERYTHING? I think you have to look at it a little bit more that way, that you are under an obligation. There is a definite reason why you have been hearing about the possibility of freedom, because there are many forms of esoteric knowledge that we do know about, and here and there there are certain specks of gold which have a definite meaning and which by themselves can even glitter, but they are not as yet sufficiently connected and although many philosophies exist a great deal that is written and that is even lived in the lives of some people is not completly understood because it is not sufficiently coherent. And what we are trying to do is for ourselves, in our little world, to make more coherency, that what actually is now divided within oneself as the different aspects of a personality, that they all can be understood as coming from one principle which we call Life and which is represented within us in— as a Magnetic Center, and the more we now can see that that Life is all equal and that only the forms differ, the more there will be an understanding or principles and an ability to forgo judgement of the form.

We are living every once in a while too much unconsciously and many times we are too forgetful about the responsibility which is laid upon us. You see, you have a responsibility while listening to Gurdjieff - by reading him - and if you don't wish to apply it, in my opinion, and it may sound very strange, I think you commit a sin.

I don't think you understand your life at all, the way it is, because the fact of your life is in existence, it happens to be on this Earth, and there is a chance that during this lifetime you become cognizant of the fact that you are alive, and that your life itself is eternal. If one can understand on that basis why perhaps this particular period which is given to all of us to be able to see what is really what and to leave -- to learn, from that, an understanding of oneself and to some extent even the sanctity of life itself, and the realization by means of an "I" of becoming actually able to understand it, or to fathom it, or to come in contact with it, or to use it, or to become part of that what is eternal - that then this question of eternity is not brushed away by just dying, and that you will have to accept a fact of reincarnation, and that in each reincarnation when you happen to appear here, it may be that there is a certain responsibility you have to fullfill, because we do call certain ideas of being bound a karm..karma law, a Karmic Law represented within each person in a certain way, a different Karma for each person, most likely; but life being given to one in this personality and discovering gradually that life is bound by this form and is automatically set free when the body dies, that still there is the continuation of the responsibility of Life itself and that when you do not solve the problem of your Karma in this life it will go with you until finally you will have solved it and have become free. The wish for becoming free within oneself is, as it were, a general universal Law, because that what is existing now as a part wishes to be united with the totality of all such Life existing. It is not fair to ask "what will happen when the totality of life actually exists as an entity". I'm afraid it never will because it is not the aim

to exist and just be.

The purpose of life, is "to be" and then "to be active" and the activity becomes apparent in any kind of a life form and particularly on this Earth where there are many difficulties to overcome as a result of the particular place the Earth occupies in the, in the "Ray of Creation". And so that when one takes a responsibility and wishes to work the responsibility away; that is, to understand the responsibility and fulfilling what is required by this kind of universal law which sometimes we call God and though God has given us an opportunity to learn how to understand it and what to do with it, and even at times that we have been called God's Children, that there is a desire on the part of a child to be united with his father and that the totality of many lives of people could become a certain chain in which the Karma is gradually disolved and when finally such a dissolving has taken place, that then, that life of a man is freed and is then able to go where ever it is ordered to go. There is a universal law of activity and we become more and more part of it, the more we Wake Up to that fact. And if we now can see the possibility of a reincarnation, having to return again and again maybe to this Earth and maybe somewhere else but solely for the purpose of a further understanding of what is bondage which we call on Earth "human bondage" but it may be called on planets different by a different name and maybe there may be be different kinds of earths in different rays of creation of which there are at least a trillian trillian, if that is the case, then then it behoves us, understanding this life on Earth now in that sense, that we Work for a living, for a living of one's inner Life and that we can try, as much as possible to understand the Karma - for what ever it is - and our bondage to be loosened up and to Work

for that kind of a possibility. And what is left undone may have to be done in some other life period and that it may involve a return so that then a new possibility of an understanding of that Karma at that time can take place and ultimately that freedom can be reached.

At the same time, if one does not understand the responsibility, one remains an ordinary person fullfilling a different function, just existing for the sake of Mother Nature, existing for the support of life on this Earth; existing in order to help transormation of energy which are needed for the continuation of the existence of the Earth itself and also the Moon, and, in its essential quality, for the existence of "Anulios". But that such persons, not knowing what is what, really, and not sometimes even wishing to understand, for them they recur; they don't reincarnate. They recur in exactly the same condition in which they leave this Earth - and seen from an eternal standpoint the recurrences are all one. And it is that constant repetition, when one starts to realize that that is actually taking place and nothing is happening, then a person starts to wonder why he has to recur all the time as if, in such recurences, all times have become one, so that then his life has come to a standstill. And that one does not understand well enough - that life ever could stand still. And so for that reason the next possibility is reincarnation. And then the next possibility is, to live one's Karma to the full, in understanding what is being bound and to Work like hell to reach paradise.

Our workshop is purgatory; that is where we have to be to fullfill that kind of a function; that is why at times even Beelzebub came down to Purgatory, and in one's own life (cough), in one's own

life every once in a while the possibility is opened to become Aware of one's Magnetic Center, which again from a relative standpoint is called God, by us. In order to console us, to help us through suffering, to help us by further wishing to understand how, what to do, how and what to do with that what we so-called "own" - what we own and what we owe and to be able to give that what is not ours back again to where it belongs. We talk about such things; three steps for Self Consciousness, three steps for Cosmic - Consciousness and three steps for Universal Consciousness - totally nine - the Enneagram indicating the rotation and the over lapping between nine and three which represents the universal Consciousness.

But I don't want to theorize. It is a little, the last meeting. I want to simply use the opportunity for telling you that you must not lose hope, that you must realize that there is a possibility and you can become convinced that by means of Work you will attend to all the different requirements which can be laid on you in your state of sleep, wishing you to have a dream, to wake up to the fact that you are bound. That then because of this realization there is a wish of finding out how to become free. I say perspective is needed. A wish when you have a Group together and you talk about Work, the perspective is always your aim of becoming a man, of realizing that that what we are now is just a beginning and that even on a larger scale, that what is this life of which you now could become conscious is only the beginning of a series of many lives which have to be lived and that it is up to every one of us to see how to shorten the number of such reincarnations in a wish to reach God and be fused with that Entity.

It may not be such a sharply defined aim, and we divide it into a life time, and then into years, and then into months, and then days, and then hours, and minutes, and seconds, and then when we get to

that we start to consider a moment as being free from all this time idea, in that we find eternity, because it is not subject any longer to any kind of dimension.

Yeah! You can turn it.

Side Two

And so, that is the one side of the coin. The other side is practice, application, experience; so now from now on, you ask your questions.

Terry Bloch: Mr. Nyland?

MR. NYLAND: Yeah.

Terry Bloch: This is Terry Bloch. In thinking about my question I came to the realization that I think I asked the same question before. And it's- - -

MR. NYLAND: Maybe it is worthwhile.

Terry Bloch: The last time you told me to be patient, and, I'm still dissatisfied with my Work. I think I'm clear on my motivation and I think my motivation is quite real. I also think I probably have to be deepen myself in order to deepen my Work attempts, but I don't feel I'm making progress with my attempts. When you speak of ...of gaining knowledge and also verifying what Gurdjieff says, to both increase your wish and build an "I", I think I just always stay in the same place with my Work. Should I describe my attempt?

MR. NYLAND: When you want to talk about it to others?

Terry Bloch: No, No, to you now?

MR. NYLAND: You can, you can, but I would assume you know enough about what you ought to do. I think the discontent comes in that you have a certain result you wish and when you start to define that, of course it is logical that you define that in terminology of an uncon-

scious world. And I think that's where we really make a mistake, because if you wish to define it in any other kind of a form, you are unable to do it, because that what one aims at is a totality of a freedom which does not exist on Earth. And when one says my conscious state or that what actually could become a Consciousness and a Conscience and even a Will, even the three together will only make a harmonious man as far as his own self is concerned; still, regarding God as a total concept, or the totality of the universe, or that what one sees even when you look at all the stars in the milky ways and the things that start to bedazzle you and you don't really know what it is all about - it simply means that I still have to go quite a ways before I can get up to that kind of a level of a little bit of more understanding.

When I say patience, I don't mean that one has to have an aim already that even ultimately can be reached. I think that what is needed is an understanding why one Works and that the result should be obtained by means of Working and also the satisfaction by the kind of results that is obtained. The result that, that you can wish for is a deeper understanding of your own world and as long as that is there, it is quite enough to give you satisfaction that at least the time and the energy you have, you have spent well and in, as we sometimes then say, "In the vineyard of the Lord". But I think that the question of how to hoe and how to till the soil and how to plant and how to protect that what has been sown, and that what then when it does grow up has to be cared for and what is the result perhaps as fruit - and again the cycle starting in exactly the same way, continuously, in the same activity - that really the aim for a man is to be active in any way he can be, but that what is his own reality remains, as it were, beyond such activity; sometimes we say it has

to be quiet, or it has to be able to be still, or I don't want really it to become more active because the activity I leave for the ordinary forms of my existence.

I think it is difficult to understand what is really the meaning of God Himself or what is life in a universal sense, and only having at one's disposal the concepts of unconsciousness I start to become quite impatient about having to reach certain things because I think that in that direction there is growth. It may turn out that it is not at all that direction - even if I reach a certain state in which "I AM", and I feel that I am closer to God Himself or that He is my friend - that that is the ultimate result. And not knowing at all what that kind of result will have to be, I have to be satisfied by a simple statement for myself that if I can be Awake I will be able to see, and as long as I'm not Awake, I cannot see; but I do my best to Wake up, and all my daydreaming and all the little bit of states of seeing a little bit of a ray every once in a while and to have a certain form of contentment, all of that is leading to the ultimate possibility of having an aim for oneself which is, for a man on Earth, his particular harmony.

When I say "patience" I really mean "keep on going" because it's in that kind of activity that you ultimately will find an answer. You will not find it by having reached the end of the road, although-because there is no end. Infinity has no end, and time in eternity is endless. And these concepts have to be understood for oneself and become for oneself an ideal and a symbol. You measure in accordance with the relationship you have for yourself in life with that what you know, what you feel, what you actually understand. And that can be quite sufficient for anyone who lives in a moment. Don't measure with the ordinary affairs of Earth; just Be, as a human being, answering and

fulfilling and trying to understand the kind of responsibility which happens to be laid on you, and in fullfilling it, you will find the bliss which you are looking for.

Patience needs work, Terry. To be up and doing. To be active. If possible, for us, to be Awake. That's all we will reach in this life, because we are bound by the unconscious state of Mother Nature, and because of that it is practically impossible to be completely lifted away from Mother Nature, so that even if one dies, a great deal of Mother Nature in the form of the Do - Re - Mi of Kesdjan still goes with us. There are two life times to live for a man who grows up: one is his life time on Earth, the other is his Kesdjanian body on the planetary level - both are subject to death and that what could become his Soul can only be free after the Kesdjanian body has died also. The time length in which such a life time for either the physical body or for the Kesdjanian will be, one does not know. In one's ordinary life time you know approximity how long you can live. In Kesjanian life time you will be able to understand how long you can live then and you have a little bit of an inkling of what might be the possibility of Soul, but even a Soul for us will represent as an octave and that would mean that there is an end to the Soul. All it means is that the Soul itself ends at the time when there is a possibility of a contin, continuation on a different kind of a scale, which is also measured by the Law of Three but it is different in principle. Let me say it this way: in order to have patience, I have to become free from myself; in order to become cosmic I have to become free from my name; in order to become universal I have to understand what it is to live with God, eternally.

Maybe you don't have questions.

M 2386

John Metz: Mr. Nyland?

MR. NYLAND: Ja.

John Metz: This is John Metz.

MR. NYLAND: Yes, John.

John Metz: Um, there's been a period recently in which Work has been very much more alive for me and which I have felt a constancy about it that's been greater than a long time in the past, and then, uh, there was a day on which I woke up in a certain state, and it was a negative state and it was not necessarily related directly to Work, but it was just sort of negativity about my life in general. And on that day I was, I did not Work, I did not try to Work the way I had for a substantial period before that. And my question is: what are some things that I can do when states like that arise, to shorten them, so that they don't, so that they don't keep me from Working, or I don't allow them to keep me from Working for such long periods of time.

MR. NYLAND: John, it's very difficult to know how long a digestion process has to last. Look at Work as something that you take in as energy which is then food for you. Look at the periods when you don't Work as a period of digesting that kind of food. The reason why one doesn't know how much of the kind of food is needed and how long it takes for that food to be digested is that in the first place we don't know the purity or the diet value of the food we take in, and in the second place we don't know the process of digestion and that what is given is socalled "conscious" and what is digesting it is unconscious. And so there are several periods which are needed for a coming to oneself without being able to Work, and in which Work itself will just accumulate a great many data which cannot be digested at all.

I think it is necessary to understand for oneself a certain rythm.

At times you wish to Work and you can; at times you should not Work and you should not try. At times you feel that when you don't Work that you ought to Work; don't Work at that time. At times you feel that you can Work, and perhaps you should not Work, don't stop what you are doing; keep on Working. Let the adjustment take place to the degree of the appetite of yourself. When you wish, you can; what you don't wish, don't. Your body will continue to exist, your spirit will continue to exist - even if it doesn't receive any food at that time, it still has enough latent power or latent energy to be able to continue to exist for quite some time. In ordinary life you can be hungry for many many days without dying, without the body dying. In inner Life there are certain quantities of food that can be given and then there is the beginning of what we call a Kesdjanian body, and perhaps the beginnings even of a Soul body, and they have been started. And then since they have been started with a sufficient quantity food, there is a momentum established and all that is required at certain times is to let it be for what ever it is to see if that momentum holds out for some time until again you become hungry. During a period when there is a digestion process going on you're not hungry and then there is no wish. I never would worry about it. I would simply accept my life as I live it in daily conditions. I would simly see how often I am reminded of Work. I would see if that what I do then is sufficient for the maintenance of that what has been started of a different quality. I use the word Kesdjan simply because it is the first step in that kind of a development. It has to do with the existence of an emotional body and if I now know that this emotional body still exists it may be necessary to give it more food. The way to try it out is to find out actually if there is more quality of an

emotional kind in your life. You test that out in your ordinary life; you see if in the forms of your behavior you can introduce enough of emotional the energy to make it, to make it apparent that there is enough aliveness of an emotional kind within you. If you discover that there is very little of that kind of energy you will also realize that you have to Work. And that is your thermometer. Do you understand what I mean?

John Metz: Yes.

Don Symanski: Mr. Nyland?

MR. NYLAND: Yes.

Don Symanski: This is Don Symanski.

MR. NYLAND: Yes, Don.

Don Symanski: Uh, I have a question about an experience that I had recently that occurred on two separate occasions, uh, they occurred in the evening, uh, and in both instances they was afrer a period where I had sat down and attempted to and reviewed my attempts I had made that day. And on both occasions, separated by about a week, I had an experience of myself just existing in a more pure way than I had previously when I had made attempts in a more active way. And I don't know how to really place it. I feel I accept it...but it still is unusual to me.

MR. NYLAND: Isn't that all natural? Work on yourself is entering a new country and the country has many possibilities which of course you don't know about because it is new and it is filled with the possibility of adventure, so that at certain times you will see the beauty of that country as you continue to walk through it. At other times it may be a little bit bare and barren and you may not be as much interested. Still, it is new country; it all belongs together. Your inner Life can be quite festive; it can also be sad; it can also have experiences of in-

sight; it has also experiences of disappointment. Those ordinary states in which I use my feeling, and when that happens, I have an experience which I call by that name.

Now, it can happen that as a result of Work I have an accumulation of great many data about myself and they form a kind of an energy which is now within my body and actually residing there. At a certain time when there is a large quantity of it, I cannot help but notice it. You see, it is a result of an accumulation of wishing to Work and accumulating such data about myself which then, because of the quantity, not only become noticed by me but they are demanding attention on the part of myself, they then can produce within myself a certain condition, partly unusual and also perhaps enjoyment or contentment or perhaps disturbance - never the less important for me because they are new discoveries in the country where I now partly at least reside, residing. Now, it does happen that when I experience that, I will not forget it, but I continue to walk. I don't dwell and live in it because I don't know how to live in it; all it is is an experience which I cannot place. And maybe after some time it happens again and it is then like the same kind of an adventure, maybe in a different surrounding with different intensity and also different quality, but never the less it belongs to me as something that is a result, a logical result, of this kind of Work.

When I Work on myself I constantly take in energy which is digested in a different way when those impressions as energy are received by me in a state of Consciousness. And then they can go to my Consciousness, or they can go as food to my Conscience; or they can accumulate it in the possibility of the utilization of certain forms of my body which then upon the command of my Consciousness and my Conscience becomes my Will. And those are three possibilities which are there, latent, accumulating up to a certain point; then as it were demanding attention,

as I say, and then becoming expressed. I think it's fortunate that such things happen because it means that I am on a road which is new and is giving me some kind of formation.

But don't try to dwell too much on what information really means. You look at the mountain and for the time being you say "how beautiful it is". It does not mean that you have to dig into it and it does not mean as yet that you have to climb the mountain. All you see is something that you have not seen before and you can even admire it or wish to climb it, but not willing to do it as yet because you are not sufficiently equipped.

Take these affairs of experiences in your ordinary life when they do appear simply as a result of your attempts to Work, and let it go at that; there is no connection as yet. I do not know the energy which I make where it is going, because I have not enough of that kind of a master within me to tell where the energy should go. I hope when I can create certain conditions that I know that, for instance impressions, when they are made Conscious for me as they enter, can go to a certain place. I also know that when they are recorded in that certain place, and I say by this "I", that they become available to me in a certain other place which I call my memory. But many times I have to, I have to let it go at that. If I talk about my feelings, I have a great difficulty of really seeing if the feeling is registered in my solar plexus, or if it is registered in my heart, or if it is still a combination of little bit of feelings in the nerve nodes over the totality of my body which have not as yet been combined into more or less a unit. And all that is - are experiences which are usefull, but are not questioning them because I don't get any further. I accept them for whatever they are; I'm grateful and I hope they will occur again in some form or other, And at that time, when they do occur, I also

hope, by association, that I then can be Awake. Because only when I am Awake will I see what actually is happening. If I'm not awake I only can judge about the experience, as it were, from the outside. When I am Awake, and I have looked at the mountain in Objectivity, I am on top of the mountain. I don't look at it any more. The Mountain has become my own. So, when experience of that kind you describe can happen, you can hope and wish that at that time you could make an attempt to be Aware; then, that what you can obtain as value from that experience will be, I would almost say, "spelled out" in Objective language.

Diana Green: Mr. Nyland?

MR. NYLAND: Uh, huh?

Diana Green: This is Diana. There has been one period in the course of the time that I have spent in the Work when I achieved a certain balance that allowed me to not be so affected by the behavior of other people. That was some time ago after your first visit coming back from my first visit to the Barn. Um, there are other periods in recent times where I find I can't prevent myself from being too affected and hurt by the behavior of other people. All the people that I've began to trust...(inaudable).

MR. NYLAND: Are you worried about it?

Diana Green: I worry about it because often my reaction is to withdraw and therefore to move away from, from the direction I would rather go, somewhat more positive ---(inaudable).

MR. NYLAND: Yeah, but you know if they affect you like a cold wind, you fire the stove up a little more. It dosen't mean that the stove has to go out. I become familiar with the behavior of different people when I see them and when I can understand them perhaps a little better because I have more insight. I can be very disappointed at

their behavior; I feel for them, and I wished they would be different. I am disappointed when I cannot trust them and I'll have to accept such a fact when I know that that actually exists and it is not only my interpretation. But, at the same time, it's an entirely different process from what I am engaged in. I'm engaged in wishing to Wake Up for myself. Now I can say, by association, "look! there is someone at the Barn who is also claiming to do the same thing", and I can give him the benefit of the doubt of, that is their way of doing it and behaving it; or, I can say "Well, they're a little stupid and they are not sufficiently advanced and I wouldn't be able to trust them." Still again, that has nothing to do with your wish for wanting to Work on yourself. And what is required is not to be affected by them to the extent that your desire is killed. You should have within yourself enough knowledge that whatever mechanicality takes place with someone else and to what extent they remain unconscious, that that remains their own world. But for yourself, you are not disturbed by that kind of, I call it "coldness", when you really want to have a stove which warms you up. The stove within your self is your own solidity and it is made up of a variety of different experiences in which you have belief and which you know to be absolutly correct or truthful - perhaps in the absolute sense - for yourself. But that what must take place, that when you are affected by something from the outside, you return within to yourself and there you will find the tools for wanting to Work. If you live in your essence, at such a time, the walls of the little room are filled with sayings of Gurdjieff, and all that you have to do is to look at them and to say "how stupid I am that so an so and so an so affect me so much so that I become blind to the sayings of Gurdjieff which I find in my room when I open my "I".

It's really very simple, but it is also quite human. We are so

tremendously affected by other people, not only in a critical way that we judge them but also that we look up to them; that they respect us; that we have vanity and self-love which is attached to some one else we don't even know but on whom we want to make a good impression and then wishing them to be different when they behave apparently in an unconscious way which I feel disgusted about, at the same time I'm affected by them because I remain identified with it. If I could separate myself from that what a person is doing and say, "I am doing the same thing for myself", then I consider my world and, to some extent, when that world exists for yourself, you don't have to allow any one else to enter into it. When you allow that kind of influence on you to take place, you become affected and identified with those persons on the outside who you can criticize and describe and say they are not trustworthy and they are stupid fools and they don't know anything about Work, if you let that be followed with "but I know"; but then you are under tremendous obligation, because in the first place you have to accept the condition of the outside world exactly for what it is without being affected by it yourself and in the second place, you have to show that you are nonidentified with them by being able to Work on yourself.

Use such material in order to Work instead of letting the energy go out to them and get spilled and it is useless for you to be critical about someone else. But, as I say, of course it is a human quality. I'm constantly affected by the outside world. That is the drawback for living together with other people and that's the reason why many people would like to live in an ivory tower and not to be disturbed by behavior of someone else and have a nice little tete-a'tete between themselves and let's say the desk at which they are

writing a big novel of life itself. You know what I mean.

Diana Green: Yes.

MR. NYLAND: Never mind the Barn, never mind the people who are there, never mind how stupid they are. They are! There's no question. They're dumb, they are all kinds of things, and at the same time some of them have within them a kernal of gold, an essential quality of a desire of wishing they stick around and they want to do something at certain times, it is not always possible for them to show it and many times they themselves know well enough how god-dammed unconscious they have been all their life and what they have to fight against, and it is sanctimonious, even, to say "it's to bad for them", implying that I'm a hell of a lot better than they are. We are all stupid fools and all unconscious, and only at certain times do we see a little bit of the possibility of growth. And then we can even sing "Hallelujah" that that has been given and then you wish for the other person that such a state also can come to them. Then you wish them well, and you don't get drowned in criticism.

Wer'e almost at the end, are we?

Someone Almost.

MR. NYLAND: And what will I say now as a few last words for you? I'll go back to the East coast, I think of you. I get tapes. I listen, I have ideas, perhaps; what I wish maybe I can say at such a time, maybe when I think and feel, I can send them to you. If you wish to receive the good wishes, even if they are not expressed in the form of words, but many times wishing you well and hoping that at times you even can Wake Up, perhaps in that sense I can tell you that many times I will try to imagine how you are, where you are, what you are doing and hope that you will never forget that there is something quite essential to

be done in your life, in the life of this Group, the necessity of sticking together and encouraging each other, to help and to get out of your way and maybe a little sacrifice but all for the sake of building up a unity which can be strong enough in connecting with each other so that then there is the possibility of being Awake at least part of a segment of such Group, and those, then, at that time, helping the others who still would like to sleep just a little bit longer.

Ultimately all such attempts when they are of a positive nature will help you to raise the level of a Group and the level of this Land. This where you now at times live, and where at times you do create an atmosphere and where you wish this atmosphere to stay and at times being fed by the attempts you do make and when you leave and go and be in, in Sebastopol or Santa Rosa, that then you come back to the Land - when you Wish to work physically as well as Objectively - that then you can profit by what is already there and that can serve as a reminder of saying there is an aim in my life and I see this aim clearly when I am attached to a symbolic something I call 'the Land'. And I wish this Land to serve me. And I ask God to help me to understand the meaning of myself when I happen to be here in the presence of others who also wish - I say, "I hope" - the same thing I wish. And the accent then is on me being what I can be and then hoping that others can also be. Perhaps they can profit by an example I am myself, but I have no further concern then that what I wish to do and can do that then they themselves, having the same kind of equipment as I have, that they in time also will see what I see and that at times it is possible to exchange and communicate and maybe improve, increase the total force of that kind of energy.

I don't know when I'll be back. I hope...soon. I hope you can Work, I hope you will not be stupid. Try to understand each other. Try to

share and care for each other. Do all you can to kill your own self-love and your vanity and your hypocrisy. Do not lie to each other. Tell the truth.

So goodnight. Hope to see you again and in the meantime let me hear from you.

Goodnight.

Trans: California
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